

Christian Education

Vol. III

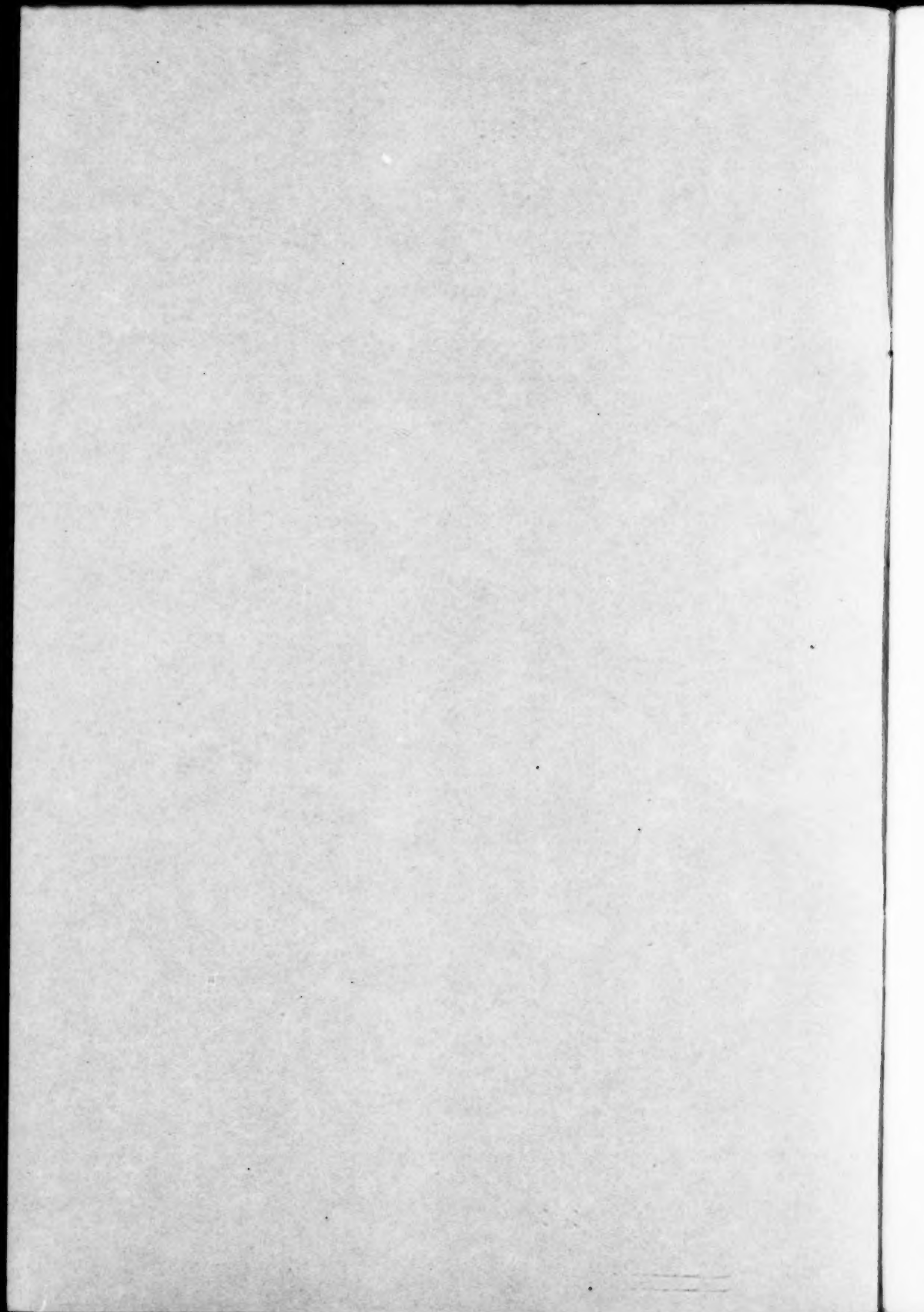
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No. 8

Educational Co-Operation at Home and Abroad

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Christian Education

VOLUME III
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Educational Co-Operation at Home and Abroad

THE WAY TO CO-OPERATE IS TO CO-OPERATE

We have recently seen a good many maps of the world hanging on the wall and passing across the screen. Startling maps they are with curious admixtures of black and white and red blotches. The message of them all is that Asia and Africa and South America are largely in the darkness, with certain regions scattered here and there in the twilight and with most of North America and parts of Europe in the white light of Christian influence.

We have not seen any map of the world colored on the basis of the degree of denominational co-operation of Christian workers. Such a map would be interesting and instructive — and humiliating. If the map were confined to educational co-operation the white spots would be in "heathen" lands, the lighter shades would designate the "Godless" state universities, and the blackest splotches of all would cover the fields of our "Christian but not sectarian" colleges.

The psychology of it all is probably the psychology of the great war. In the so called foreign fields and in the tax supported institutions of the home land the Christian workers *have* to co-operate or perish. The forces of opposition or indifference are entirely overpowering except on the basis of mass play. The Christian forces combine and their flying wedge pierces the non-Christian wall. In the more favored regions, where the material and spiritual resources are greater, time and effort and even prayer can be spent on non-essentials, even on sectarian propaganda. Necessity seems to be the mother of co-operation. Selfishness is still the cardinal sin. It may be as a last resort the slogan will have to be adopted, "Co-operate or Perish." It may be necessary to return to the theology of fear.

CO-OPERATION IN CHINA

The general fact is well known to Christian workers that the best development of the union idea among universities and other schools is found on the mission fields. In so far as we know, however, the actual data upon which this general impression is

based has never been collected and set forth at one time and place. We present here therefore an authoritative array of the facts. The list of union institutions in China has been furnished by Dr. Frank W. Bible, who asserts that the outstanding fact with reference to co-operation in the foreign field is that nearly all educators now agree that the Christian movement cannot hope to exert a large influence educationally unless it accepts whole-heartedly the principle of co-operation. He asserts that this is particularly true with reference to higher education, so called, and to all lines of specialized education. The amounts of money required and the size of the teaching staff which must be maintained alike call for united efforts by the several missions.

As appears from the list below, there are now no fewer than eighteen union institutions in China. It will be noted that Baptist, Congregationalist, Disciples, Friends, Methodist and Presbyterian boards are committed unreservedly to co-operation. The Church Missionary Society and the Society for the Propagation of the Gospel have taken part in a limited way.

THEORY VS. PRACTISE

These experiments in co-operation are of great significance in that in some instances they have been in existence for more than a decade. They have passed the acid test. The experience of union institutions in China is in the nature of a demonstration of the practicability of the union plan.

It is true that not all the claims made at the outset have been justified. As an illustration, Dr. Bible says, "There is little, if any, actual saving of money because the union institution of necessity requires a larger and better equipment and staffing than the denominational school generally called for. This of course means that with the exception of one or two schools, the purely denominational school would have continued up to the present to be woefully deficient in both respects. The difficulties which have been encountered have not been primarily theological. In schools which have involved the union of British and American societies, considerable difficulty has been found in reconciling the divergent theories of education and perhaps more difficulty in the customs and practices of British and American school procedure. This has at times brought about a rather tense situation in one of the schools, but it did not in any

way that questioned the feasibility of the union and co-operative movement. I mention this because some people who know that difficulties did exist in this particular union institution have at times made use of the fact as an argument against union enterprises."

UNION INSTITUTIONS IN CHINA

Shantung Christian University—Tsinanfu, Shantung.

Baptist, Presbyterian (U. S. A.), Church of England (S. P. G.), Congregational, Presbyterian Church of Canada, London Missionary Society, Lutheran, Presbyterian (U. S.).

Fukien Christian University—Foochow, Fukien.

Congregational, Church of England, Methodist Episcopal, Reformed Church in America.

Nanking University—Nanking, Kiangsu.

Baptist, Christian, Methodist Episcopal, Methodist Epis. (South), Presbyterian (U. S. A.), Presbyterian (U. S.).

Peking University—Peking, Chihli.

Congregational, London Missionary Society, Methodist Episcopal, Presbyterian (U. S. A.).

West China University—Chengtu, Szechwan.

Baptist, Friends, Methodist Episcopal, Presbyterian Church of Canada, Church of England.

Hangchow Christian College—Hangchow, Chekiang.

Presbyterian (U. S. A.), Presbyterian (U. S.).

Ginling College—Nanking (for women).

Baptist, Christian, Methodist Episcopal (South), Meth. Epis., Presbyterian (U. S. A.).

Yencheng—North China.

Baptist, Lutheran, Methodist Episcopal, Presbyterian (U. S. A.).

Canton Union Theological College.

Baptist, Christian, Lutheran, Presbyterian Church of Canada, Presbyterian (New Zealand), Presbyterian (U. S. A.), United Brethren, Wesleyan Methodist.

Fukien Union Theological College.

Baptist, Church of England, Methodist Episcopal.

Nanking Theological Seminary.

Christian, Methodist Episcopal, Methodist Episcopal (South), Presbyterian (U. S. A.), Presbyterian (U. S.).

Peking Theological Seminary.

Baptist, Lutheran, Methodist Episcopal, Presbyterian (U. S. A.).

Shantung Theological Seminary.

Presbyterian (U. S. A.), Baptist, Presbyterian Church of Canada, Congregational.

Fukien Union Medical College.

Baptist, Methodist Episcopal, Church of England.

North China Union Medical College for Women.

Baptist, Methodist Episcopal (Foreign Board and Woman's Board), Presbyterian (U. S. A.).

Shanghai Baptist College.

Baptist, Baptist (South).

Manchurian Christian College.

Danish, Presbyterian Church in Ireland, Scotch.

TYPES OF CO-OPERATION IN CHINA

In some cases these boards have established an organic relationship for the control of these union institutions. A good illustration may be found of this type in the case of Peking University. Another illustration is found in Shantung University. The actual method of procedure may be illustrated from the charter of Peking. This university was incorporated in 1890 and after twenty-five years of development the trustees entered upon a more effective plan for co-operation of the missionary force in North China. The following resolution is taken from their "Proposed Change to the Charter of Peking University," which later was approved.

"BE IT FURTHER RESOLVED, That the Third paragraph of the Certificate of Incorporation of Peking University be altered to read as follows:

"*Third:* The number of persons constituting said society or Board of Trustees to manage the same shall be until January first, 1916, the persons now constituting said Society or Board of Trustees. Thereafter the number of persons constituting said Society or Board of Trustees shall be twenty-five (25), to be divided into three (3) classes; the term of one class to expire on January second, 1917; the term of the second class to expire January second, 1918, and the term of the third class to expire January second, 1919, and their successors to hold for a term of three years. Four of such persons shall be chosen each year by each of the following societies: The American Board of Commissioners of Foreign Missions; The London Missionary Society, The Board of Foreign Missions of the Methodist Episcopal Church, and the Presbyterian Board of Foreign Missions.

"The sixteen (16) persons thus chosen shall choose in the first instance three (3) additional trustees of each of the classes above named, and thereafter each year three (3) trustees to hold for a term of three (3) years.

"Other organizations may at any time be affiliated with and made a constituent trustee-electing member of the society by the favoring vote of the managing boards of all its then existing constituent bodies, and each so added constituent body shall be entitled to choose as its representative or representatives of the Board of Trustees of the Society, to hold for a term of three (3) years a trustee or trustees not exceeding four (4), as the vote of affiliation shall provide, and to choose in succeeding years a successor or successors to such trustee or trustees. The trustee or trustees so chosen shall take the place of an equal number of those additional trustees chosen by the Trustees as above provided, thereby diminishing the number of such additional trustees.

"The majority of the Board of Trustees shall be citizens of the United States of America.

"By the favoring vote of all the participating boards, the Board of Trustees to be elected by each board may be reduced to three (3)."

A second class of co-operative enterprise is illustrated by Canton Christian College and Yale in China. The denominational co-operation in these institutions is not organic or even official. But by general agreement among the mission workers in the areas served by these two institutions the missions have refrained from entering the field of higher education and these non-denominational institutions are really the capstone of Christian educational systems in these two districts, Canton for Kwang-Tung and Yale for Hunan.

The third type of co-operation exists only in the secondary and normal schools. In these cases one mission has developed an efficient school and by common consent it is allowed to do that particular service for the entire area, the other mission bodies maintaining schools of different grades.

It is interesting to note that the practical effects of the second and third types of co-operation are essentially the same as those of the first type. Once again it is the spirit and not the letter that maketh alive.

UNION INSTITUTIONS IN INDIA

Kinnaird High School and College for Women—Lahore.
Presbyterian (U. S. A.), Church of England.

Madras Christian College for Men—Madras.

Baptist, Church of Scotland, United Free Church of Scotland, Church of England, Wesleyan Methodist (English), London Missionary Society.

Christian College for Women—Madras.

Congregational, Reformed Church in America, United Lutheran Church in America, Methodist Episcopal, Presbyterian Church in Canada, Church of England, London Missionary Society, Church of England Zenana Missionary Society, Wesleyan Methodist (English), United Free Church of Scotland, Church of Scotland.

Isabella Thoburn College—(For women) Lucknow.

Presbyterian (U. S. A.), Methodist Episcopal.

Union Missionary Training School—Vellore.

Reformed Church in America, United Free Church of Scotland, Church of Scotland, London Missionary Society, Presbyterian Church of Australia.

Arcot Theological Seminary—(Co-ed) Vellore.

Reformed Church of America, United Free Church of Scotland.

Kodaikanal School for Missionaries' Children—(Co-ed) Kodaikanal.

Congregational, Reformed Church of America, Presbyterian (U. S. A.), United Lutheran Church in America.

Union Theological Seminary—(Co-ed) Pasumalai.

Congregational, London Missionary Society.

Union Language School for Missionaries—Bangalore.

Y. M. C. A., Church of England, United Free Church of Scotland, Church of Scotland.

United Theological College of South India and Ceylon—(Men) Bangalore.

Congregational, Reformed Church of America, Wesleyan Methodist (English), London Missionary Society, United Free Church of Scotland.

Joint Training School—Cipay, Ceylon.

Congregational, Church of England, Wesleyan Methodist (English).

Jaffna College—Jaffna, Ceylon.

Congregational, Church of England, Wesleyan Methodist (English).

Marathi Language School—Poona.

Congregational, Methodist Episcopal, Presbyterian (U. S. A.), United Free Church of Scotland, Church of England, Church of Scotland.

Union Training School for Christian Teachers—Ahmednagar.

Congregational, United Free Church of Scotland.

Women's Christian Medical College—Ludhiana.

Presbyterian Church (U.S.A.), United Presbyterian Church

of North America, Presbyterian Church in Canada, Methodist Episcopal, Church of England Zenana Miss. Soc., Church of England, United Free Church of Scotland, Church of Scotland, Presbyterian Church of New Zealand, Zenana Bible and Medical Mission (Church of England).

Union Medical College for Women—Vellore.

Reformed Church, Baptist, United Lutheran Church, Presbyterian (U. S. A.).

Union Mission Tuberculosis Sanitarium—Madanapalle.

Reformed Church, United Lutheran Church in America, Methodist Episcopal (?), Evangelische Missionsgesellschaft zu Basel, Church of England Zenana Missionary Society, London Missionary Society, Danske Missionselskab, United Free Church of Scotland, Church of England, Wesleyan Methodist (English), Church of Scotland.

UNION INSTITUTIONS IN JAPAN

Woman's Christian College—Tokyo.

Baptist, Methodist Episcopal, Presbyterian (U. S. A.), Methodist (Canada), Reformed Church in America, Congregational, Christian.

Tokyo School for Foreign Children.

Many boards in Conference of Federated Missions.

UNION INSTITUTIONS IN KOREA

Severance Union Medical College and Hospital.

Methodist Episcopal, Methodist Episcopal (South), Presbyterian (U. S.), Presbyterian (U. S. A.).

Chosen Christian College—Seoul.

Methodist Episcopal, Presbyterian (U. S. A.), Methodist Episcopal (South).

Seoul School for Foreign Children.

Methodist Episcopal, Methodist Episcopal (South), Y. M. C. A., Presbyterian (U. S. A.), Presbyterian (U. S.), Council of Federated Missions.

UNION INSTITUTIONS IN LATIN AMERICA

Seminario Evangelico de Puerto Rico—Rio Piedras, Porto Rico.

Baptist, Presbyterian (U. S. A.), Methodist Episcopal, Congregational, United Brethren, Disciples.

Seminario Evangelico de Mexico—Mexico City.

Methodist Episcopal, Methodist Episcopal (South), Congregational, Presbyterian (U. S. A.), Presbyterian (U. S.), Disciples, Friends.

Seminario Evangelico de Chile—Santiago, Chile.

Methodist Episcopal, Presbyterian (U. S. A.).

Colegio Americano y Instituto Ward—Buenos Aires, Argentina.

Methodist Episcopal, Disciples.

UNION INSTITUTIONS IN AFRICA

Congo Evangelical Training Institution—Kimpese, Belgian Congo.

Baptist (American), and Baptist (English).

South African Native College—Cape Colony, South Africa.

Wesleyan Methodist, United Free Church of Scotland.
(Operated by the government, but aided by the mission boards).

PROPOSED UNION INSTITUTIONS IN MISSION FIELDS

An excellent illustration of the fact that the promoters of educational effort in mission lands are committed to the policy of union institutions is found in their method of approach to the problem of locating additional institutions. It is assumed to start with, in such cases, that the proposed institution will be of the union type. Apparently this question is not discussed, but is simply taken for granted. In this respect there is a marked contrast between the method of promoting educational institutions in mission lands and in our own land. There follows a list of proposed union institutions in so far as they have been reported to us.

PROPOSED UNION INSTITUTIONS IN JAPAN

Tokyo Christian University.

Baptist, Christian, Reformed Church in America, Reformed Church in U. S., Methodist Episcopal, Methodist Episcopal (South), Methodist (Canada), Protestant Episcopal, Presbyterian (U. S. A.), Presbyterian (U. S.).

Kobe School for Foreign Children.

Methodist Episcopal (South), Presbyterian (U. S.), Methodist (Canada), Conference of Federated Missions.

PROPOSED UNION INSTITUTIONS IN KOREA

Bible Women's Institute.

Methodist Episcopal, Methodist Episcopal (Woman's Board), Methodist Episcopal (South), Presbyterian (U. S. A.), Presbyterian (U. S.), Presbyterian (Canada).

Pyeng Yang School for Foreign Children.

Presbyterian (U. S. A.), Methodist Episcopal, Council of Federated Missions.

PROPOSED UNION INSTITUTIONS IN CHINA

Hackett Medical College for Women.

PROPOSED UNION INSTITUTIONS IN LATIN AMERICA

A Theological School—An international faculty of theology and social sciences in *Montevideo, Uruguay*.

Methodist Episcopal, Presbyterian (U. S. A.) and Disciples.

A Seminario Evangelico—In Cuba.

Plans now being worked out on the field.

A Union Christian University—In Mexico City.

A Ministerial Training School—In Panama City.

A Junior College—At Santiago, Chile.

Methodist Episcopal, Presbyterian (U. S. A.).

A Union Theological Seminary—In Brazil.

Plans are in an advanced stage.

A Great Brazilian Christian University.

A "university federation" of now existing faculties of theology, medicine, pharmacy, agriculture, is looking toward the addition of a school of law and liberal arts.

Evangelical Seminary of Mexico.

Methodist Episcopal, Methodist Episcopal (South), Presbyterian (U. S. A.), Congregational, Christian, Friends, Presbyterian (U. S.).

PROPOSED UNION INSTITUTIONS IN PORTO RICO

Evangelical Seminary of Porto Rico.

Baptist, Christian, Christian Alliance, Congregational, Disciples of Christ, Methodist Episcopal, Presbyterian, United Brethren.

EDUCATIONAL CO-OPERATION IN THE NEAR EAST

Inasmuch as the Near East is divided along geographical lines between the Methodist, Congregational, Presbyterian and Reformed Mission Boards, there is no occasion for union institutions. However, a great project is under way at present to unite in one organization all the educational institutions in the Near East. There has recently been formed in New York City a Committee of Co-Operation on American Education in the Near East which seeks to merge the interests of more than five hundred American educational institutions in the old Ottoman Empire, including the famous Robert College at Constantinople, the American University at Beirut and the Constantinople College for Girls.

The office of this Committee on Co-Operation is at 18 East Forty-first Street, and Albert W. Staub is in charge as Secretary-Treasurer. A committee of educational experts, of which

Dean Paul Monroe of Teachers College, New York, is chairman, has been invited to devise plans for co-ordinating and improving educational methods in these five hundred institutions.

PRESIDENT PENDLETON ON UNION INSTITUTIONS

OFFICE OF THE PRESIDENT, WELLESLEY COLLEGE

Wellesley, Massachusetts

June 2, 1920.

Mr. Robert L. Kelly, Interchurch World Movement,
45 West Eighteenth Street, New York City.

My dear Mr. Kelly: I am sorry that your letter of May 5th has remained so long unanswered. My observations of the union institutions in the Orient were, of course, very much limited, but so far as they went, they seemed to show me that the union institutions have been successful. I received no inkling that theological differences interfered at all with the administration, nor did I discover any clashing of ideas in educational theory. It seems to me clear that the cost of higher education is so great that no single denomination can expect to support higher institutions in the Orient, and that therefore a union control is not only desirable, but has the advantage of fixing the idea of the Orientals upon education that is Christian rather than denominational. The institutions which I visited were the Women's Christian College in Japan, the North China Women's College at Peking, now known as Yenching College, and Ginling College at Nanking. I have no foundation for any testimony in regard to union experiences in other lines, though I have no reason to think that they have not been successful. I am, very truly yours,

ELLEN F. PENDLETON.

STATE INSTITUTIONS

In the various state institutions of higher education a large measure of co-operation has always been implied in their geographical distribution, their financial dependence on a single taxing power in each state, and in the disposition to concentrate resources on a few strong institutions. Notwithstanding these evidences of a distinct field for each school, some duplication of work has arisen between state universities and agricultural colleges. In the effort to minimize this overlapping, eight states in the last three years have, with the assistance of the

Federal Bureau of Education, carefully studied their educational systems. The result has been the formulation of a principle of major and service lines of work which will reduce the tendency to duplication.

CO-OPERATIVE CHRISTIAN EDUCATION IN UNIVERSITY CENTERS

Progress has been made during the last few years in the organization of the religious activities of the students in the large university centers. The coming together of a group of denominations, supported by their state and national bodies and working on a unified campus-wide program, has made it possible to secure a stronger personnel in the employed staff, to provide a wider range of courses of religious instruction, and to enlist the interest of a much larger number of the faculty and students.

Owing to wide differences in institutions, it is unwise to attempt any standardized form of organization but certain principles apply to all. Denominational responsibility is determined by a careful survey. Each denomination supports and controls its own share of the common enterprise and regular conferences are held for the adoption of a unified program and for the assignment of specific tasks. No attempt is made to duplicate any function that properly belongs to the university or to relieve the university of any part of its responsibility. The purpose is to supplement all the university is able to do by supplying opportunities for public worship, religious instruction, and training for Christian service.

Michigan Agricultural College, East Lansing. Population, 1,700. Students in regular term, 1,365; summer school and short courses, 819; total, 2,184. The only church is Congregational with 413 members. The church building is small and the community is unable to provide church buildings and financial support to accommodate all the students. At the suggestion of the University Committee of the Council of Church Boards of Education, all evangelical churches were invited to federate their work with the local Congregational church. The Boards of Education and the State bodies of the Baptist, Congregational, Methodist and Presbyterian Churches have so united and are supporting a college pastor and raising a fund for the erection of an adequate building for Church and Bible School. A wooden tabernacle is being erected to meet the needs until the permanent building is completed.

Cornell University, Ithaca, N. Y. Regular term students, 5,718; total students, 7,863. The Boards of Education of the Baptist, Methodist, Congregational, and Presbyterian Churches, co-operating with their state bodies, each support one University Pastor and the Rector of the Episcopal Church joins these men. The Cornell University Christian Association, after consultation with the Secretaries of the Church Boards, employed an experienced clergyman as General Secretary. The result is a staff of seven specialists and the organization of the students by activities and by denominations. This forms a new type of Christian Association. The survey report states: "In past years the Christian Association sought to obtain recognition as a 'student activity'. It now recognizes it cannot gain strength by entering into competition with various 'activities' and it is wisely seeking rather to make itself necessary to the complete education even of the most 'active' of the students."

University of Pennsylvania, Philadelphia. The Baptist, Episcopal, Lutheran, Methodist and Presbyterian churches co-operate. The Staff is organized to care for Chapel services, foreign students, religious education and Bible study, and social service, including a settlement house in the city and a summer camp for city boys. A woman member of the staff has charge of the work with women students. The students are organized by denominations and by activities and through this inter-church organization, support an International Student House and Missions in India and China.

In *Leland Stanford University* and in *New Hampshire College of Agriculture*, the Baptist, Congregational, Methodist, and Presbyterian Boards of Education support a minister as University Pastor and he also acts as Y. M. C. A. Secretary. There are 2,297 students in Stanford University and 818 in New Hampshire College.

University of Missouri, Columbia. 2,650 students. The Disciple Church maintains a Bible College with a faculty of four. The Presbyterian Board of Education and the Synod of Missouri support a University Pastor who gives part time as instructor in Religious Education in the Bible College.

University of Michigan, Ann Arbor. 8,012 students. The Baptist, Congregational, Disciple, Lutheran, Methodist and Presbyterian Churches co-operate. The departments of work are

Religious Education and Bible Study, Foreign Students, Foreign Missions, Deputation Work and Employment Bureau. A new charter has been adopted that unites the work among the men and women students.

Ohio State University, Columbus. 6,041 students. Twenty-two ministers, who are university pastors and pastors of city churches in the student section of the city, have a "University Neighborhood Pastors' Association" that meets once each month to plan and carry forward the work with the students. There is also an inter-church organization that is planning to open a University School of Religion in the near future.

University of Illinois, Urbana-Champaign. "The Christian, Disciple, Lutheran and Congregational Churches do a community and student work combined. The Baptist, Episcopal, Methodist and Presbyterian Churches are student organizations conducting church services for faculty and students. The Y. M. C. A. has a staff of five men assigned to various phases of work but unrelated to the Church Boards."

Inter-church plans of organization are now in process of formation in the University of Washington, Colorado School of Mines, University of Montana, University of Oregon, Ohio University, and Miami University.

INDEPENDENT INSTITUTIONS

The same disposition as that found in state institutions has been shown by some of the leading independent institutions. For example, Harvard University and Massachusetts Institute of Technology have avoided expensive duplication in the teaching of engineering by a merger of their faculties and resources in this field. The arrangement, although nullified by the courts on non-educational grounds, proved highly satisfactory to the institutions, and an effort has been made to reorganize along lines which will meet with court approval and retain the educational advantages of the merger.

DENOMINATIONAL INSTITUTIONS

For evidences of co-operative educational work among the institutions of the church one is compelled to search more carefully. A few colleges grew out of mergers forced by the Civil War, it is true, but for the most part the history of higher education under church auspices in this coun-

try is a story of separate, unrelated institutions. Scores of schools succumbed to the pressure of economic changes or inadequate support without any effective steps toward combination in their field. Many others survived only after heroic struggles in which they stood alone. The period in which systematic co-operation between different church organizations has been possible in the field of education is comparatively recent and the instances of it only too few in number.

CO-OPERATION IN COLLEGES

It is rare, indeed, to find the actual co-operation of more than one denomination in any of our colleges or universities. The possibilities of consolidating the educational strength of the church in this way have scarcely been touched. We have evidence of the successful affiliation of a denominational college with a state university in the Wesley College at the University of North Dakota. There are cases of the transfer of a college property from one denomination to another, such as the recent incorporation of Highland Park College (formerly Presbyterian) into the new Union College of Iowa (Baptist). There are instances, also, of unions of schools within a single denomination. But all this falls far short of what is possible and desirable and perhaps inevitable in the harmonizing of educational efforts between different denominations. At the present time, the following instances of joint control are outstanding.

Westminster College—Fulton, Mo.

One-half of the trustees elected by the Synod of Missouri, Presbyterian (U. S. A.), one-half by the Synod of Missouri, Presbyterian (U. S.).

Davis and Elkins College—Elkins, W. Va.

Under the joint control of the Synod of West Virginia, Presbyterian (U. S.), and Synod of West Virginia, Presbyterian (U. S. A.). Vacancies in Board filled by Board electing from nominees of respective Synods.

William Jewell College—Liberty, Mo.

Recognized, listed and supported by Northern Baptist Convention and by Southern Baptist Convention.

Kansas City University—Kansas City, Kansas.

Controlled jointly by the United Brethren and the Methodist Protestant denominations as a result of the merger of Campbell College with Kansas City University. One-half the trustees are nominated by the annual conference of the M. P. denomination, the other half by the annual

conferences of the U. B. Church of Kansas, Oklahoma and Missouri.

Westminster College—Salt Lake City, Utah.

Controlled by the Presbyterian Church (U. S. A.), but by agreement the evangelical churches having work in Utah accept the college as supplying their needs and are given representation on the board of trustees.

A very practical illustration of the reality of these unions and the generous spirit in which they are administered was recently given in the fact that, for at least three of these institutions respectively, both denominations interested were in the field to secure financial support from their constituents in the Interchurch Financial Drive.

Davis and Elkins College was included in the budget of the Presbyterian (U. S. A.) as one of seventeen colleges and by the Presbyterian (U. S.) to the amount of \$50,000.

Kansas City College in the Methodist Protestant drive is budgeted for \$71,976, and by the United Brethren for \$450,000.

Westminster College, Missouri, has just completed its campaign in the Southern Presbyterian church.

The value to the individual institution of such double support and constituency can hardly be overestimated.

A similar step which is equally significant of statesmanlike vision in the educational field is the recognition by the Northern Baptists of Carleton College, Northfield, Minnesota. As a result, Carleton has already participated in the financial budget of the Baptist campaign to the extent of \$1,000,000.00. The substance of this action contained in an agreement between Carleton College and Pillsbury Academy is prophetic of the simplicity and ease with which mechanical adjustments can be made if the denominations and institutions will lift up their eyes.

(Memo from Carleton College.)

A Plan of Co-Operation Between the Baptists and Congregationalists of Minnesota in Support of Carleton College and Pillsbury Academy

The plan consists of the following proposals:

(1) That no change whatever be made in the legal status of Pillsbury or Carleton nor in their methods of control or administration.

(2) That the Carleton Board of Trustees include Baptist members and the Pillsbury Board Congregational members. It is

understood that these and all other nominations and elections shall be made in accordance with the present charter requirements and the precedents of the respective institutions, and that they shall be made in such number and at such times as the best interests of the respective institutions may suggest.

(3) That Carleton College and Pillsbury Academy become co-operating institutions. This relationship shall be recognized in their respective annual catalogues and shall find expression in such forms of co-operation as may prove both desirable and practical.

(4) That the Minnesota State Baptist Convention recognize Carleton College as a college of Baptist affiliations and that the Minnesota Congregational Conference recognize Pillsbury Academy as an academy of Congregational affiliations.

(5) That the state officers and pastors of both denominations be invited to inform themselves regarding both schools and to recommend them for the co-operation and support of such of their people as may be willing to send their children to other than schools of their respective denominations.

(6) That Carleton be listed in the state and national Baptist publications as the college with which the Baptist people and churches of Minnesota co-operate.

(7) That there be similar recognition of Pillsbury in the Congregational state and national lists.

(8) That the Congregational State Conference appoint each year a visiting committee for Pillsbury, and that the Baptist State Convention appoint each year a similar committee for Carleton, these committees to make annual report to the respective bodies which they represent.

(9) That representatives of both schools be invited from time to time to present the interests of their respective institutions to the Baptist and Congregational churches of the state.

(10) That these co-operative relations may be terminated on the request of either party to the agreement, one year's notice having been given of such desire.

THEOLOGICAL SEMINARIES

Strangely enough, one of the outstanding evidences of material co-operation between church schools is found in the type of institution which would naturally be expected to represent the extremes of denominational differ-

ence—the theological seminaries. There has been a strong tendency to group seminaries about large universities, thereby enabling them to enjoy the advantages of great libraries, gymnasiums, museums, and a wide range of high-grade instruction as effectively as though they were a part of the university itself.

Union Seminary has such an arrangement with Columbia University and with New York University.

At Harvard University, the affiliation of Andover Theological Seminary has continued for more than ten years. The last president's report of Harvard College says of this union: "There were grave apprehensions among the friends both of Andover and of the Harvard Divinity School. It was evident that serious problems would arise between the two faculties requiring tact, patience and mutual confidence for their proper solution. Happy relations were promptly established and have been confirmed through the years." At present the Episcopal Theological School, Boston University School of Theology and Newton Theological Institution are also affiliated with Harvard.

In the far west, Berkeley Baptist Divinity School and the Pacific School of Religion, although not organically connected with each other or with the university, by a system of free co-operation have the advantage of the courses in the University of California.

A considerable group of seminaries are affiliated with the University of Chicago in a similar way. Chicago Theological Seminary and the Ryder Divinity School have entered into definite relations with the University, based somewhat on their location near the campus. The Meadville Theological School has also entered into arrangements similar in principle, although it is located at a distance from the University. The Disciples Divinity House and the Norwegian Baptist Divinity House have a distinct form of agreement looking toward the erection of suitable buildings for their accommodation near the University of Chicago.

The essential features of these agreements given below indicate a sound basis on which many of the advantages of consolidation may be obtained without in any way impairing the autonomy of either party to the agreement.

U. of C. circular, "The Divinity School," February, 1920, Page 34:

"MEMORANDUM OF AGREEMENT BETWEEN AFFILIATED THEOLOGICAL SEMINARIES AND THE UNIVERSITY OF CHICAGO"

"The Board of Trustees of the University of Chicago has adopted the following basis for the affiliation of theological seminaries with the University:

1.—General character of affiliation: (1) A theological seminary may be affiliated with the University of Chicago on condition that its standard of scholarship and quality of teaching are approved and shall thereafter continue to be subject to approval by the faculty of the Graduate Divinity School of the U. of C. (2) Affiliated seminaries shall maintain their autonomy and power to grant degrees, appoint instructors and control their property.

2.—Faculties of affiliated seminaries:

3.—Courses given by the faculties of the affiliated seminaries and the Graduate Divinity School: (1) Students of affiliated seminaries who meet the requirements for entrance to the Graduate Divinity School of the University of Chicago may be matriculated and registered in said school under the same conditions as students of that school. (2) Students of the Graduate Divinity School of the U. of C. may register for courses in the affiliated seminary on the same conditions as the students of the affiliated seminary. (3) Credit for courses taken by students of affiliated seminaries in the Graduate Divinity School of the U. of C., or by students of the Divinity School in the affiliated seminaries, shall be given toward the degree of each institution in accordance with the regulations governing the conferring of its degree by such institution. . . . (4) . . .

4.—Courses given by the Faculties of Arts, Literature and Science: (1) Students of affiliated seminaries may be admitted to courses given by members of the faculties of Arts, Literature and Science under the following conditions: (a) Such students as are registered in the Graduate Divinity School may enter those courses in accordance with the conditions and precedents pertaining to and maintained by the Graduate Divinity School and (b) Students who are not registered in the Graduate Divinity School shall pay tuition to the University of Chicago for courses given by the faculties of Arts, Literature and Science under the same conditions as other students in the Graduate Schools and Colleges. (2) (3)

5.—Miscellaneous: (1) Students of affiliated theological seminaries may occupy rooms in the dormitories or enjoy other privileges of the Graduate Divinity School of the University of Chicago, provided they are matriculated and registered in the Graduate Divinity School. (2) The University of Chicago will provide without cost classrooms for affiliated schools, in so far

as arrangements are practicable and necessary. (3) The libraries of the affiliated seminaries, if it be so desired and there be available space, will be temporarily housed, without cost, in the buildings of the University of Chicago in a separate section or room, the cost of maintenance and administration of such libraries to be borne by the affiliated seminary. (4) The officers and students of affiliated seminaries shall have the privileges of students of the University of Chicago in respect to the use of libraries, museums and gymnasiums of the University of Chicago; and in like manner the officers and students of the University of Chicago shall have the privileges of the libraries and museums of affiliated seminaries.

6.—Severance: The agreement of affiliation may be severed by the wish of either party thereto upon one year's notice."

"On the foregoing basis the Chicago Theological Seminary and the Ryder Divinity School have entered into affiliation with the University. The Meadville Theological School has also entered into arrangements similar in principle."



